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BOOK REVIEWS

The Acharnians of Aristophanes. Edited from the MSS and Other Original Sources by RICHARD THOMAS ELLIOTT. Oxford: Clarendon Press, 1914. Pp. xliv+241.

The *Acharnians* has fared well of late at the hands of British scholars: three editions of the play appeared within the space of five years, beginning with the excellent edition by Dr. Starkie in 1909. Unlike the others, the present work is strictly a critical edition of the text; for it the editor personally examined and collated all the fourteen manuscripts of the *Acharnians* in their respective libraries. "I may point out," he says, "that this is the only edition of a play of Aristophanes in which an editor has made verbatim collations of so many manuscripts; the largest number fully collated hitherto for a play of Aristophanes has been six by von Velsen for the *Equites* and six by several scholars for Zacher's edition of the *Pax*. Of the *Acharnians* no previous editor has made a full collation of even one manuscript from the original." To show the completeness and superiority of his record of the readings of the manuscripts, he prints side by side for comparison the critical apparatus for twenty lines of the *Acharnians* from his own edition and from that of Dr. Starkie. Further evidence for the text he has gathered from the abundant quotations from the play that occur in the scholia, Athenaeus, Suidas, and other later writers, many of them antedating our earliest manuscript. These quotations and the papyrus fragments from Hermupolis which are five centuries older than the Ravennas tend to strengthen a belief in the value and trustworthiness of the archetype of the extant manuscripts, which editors and critics, notably von Velsen, have hitherto underrated. Deprecating the multitude of conjectures that have found their way into the text, he offers but twelve of his own, eight of which he adopts in his text. None of these is particularly attractive, and some are poor, e.g., οὐκ ἄλλαι (1093), μετ' ἄλην (1095), and his conjecture in 645 which neglects the diaeresis no less than the reading of the manuscripts does. "But the main object of my present edition," he says, "has not been to make emendations, but to give as accurately as possible, and in a fuller form than has been hitherto available, the evidence of the text of the *Acharnians* still surviving in the fourteen manuscripts (so far as necessary), the Aldine, the papyrus fragments, the scholia, and the numerous quotations and references in other Greek and Latin writers."

In his Introduction Mr. Elliott sets forth his opinions as to the relations which the manuscripts in question sustain to one another, his conclusions

agreeing in the main with those of Dr. Cary in his article "The Manuscript Tradition of the Acharnenses," 1907. The dates of some of them he puts a century earlier than is customary. He adopts the symbols proposed by Professor J. W. White in the first volume of *Classical Philology* as designations of the manuscripts of Aristophanes, as did Dr. Starkie also; and from the same article he borrows the statement of the exact contents of each of the fourteen manuscripts. Three excursuses conclude the volume: "Athenaeus' Text of Aristophanes" is a careful study of Athenaeus' quotations from Aristophanes with a view to showing their great importance for the establishment of the text of the comic poet; the second excursus is a reprint of the papyrus fragments of the *Acharnians* found in the excavations at Hermupolis; and the last is a scholarly discussion of the "Greek Dialects in Aristophanes."

Repetitions occur often; one that is particularly annoying by reason of its frequency is the statement of the divergent opinions as to the number of manuscripts of Aristophanes in Italian libraries. Despite some crudities here and there, the work is by its very nature exceedingly valuable, and justifies the immense amount of time and labor expended on its production.

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Aus der Offenbarung Johannis. Hellenistische Studien zum Weltbild der Apokalypse. By FRANZ BOLL. Leipzig und Berlin: Teubner, 1914. Pp. viii+151. M. 5.

The Book of Revelation has suffered many things of many interpreters. The fantastic imagery of the book invites free speculation regarding both its meaning and the sources which inspired the author's fancy. Boll is concerned with the second of these topics, and proceeds to show that the author derived his imagery in large measure from the astral notions current in his Hellenistic environment.

The treatment is selective rather than comprehensive. A detailed study of the Apocalypse as a whole is not attempted, nor are selected passages discussed exhaustively. Attention is centered upon those portions of the book where astrological inheritances are thought to be most in evidence. The method of Hellenistic apocalyptic, the general picture of the world as viewed by the writer of Revelation, and especially his notions about the astral regions are described briefly. Then follows a more thorough examination of selected passages. These are: (1) the vision of the bowls and trumpets (chaps. 8 and 16); (2) the first woe (9:1-12); (3) the apocalyptic horseman (chap. 6); (4) the queen of heaven (chap. 12). In each instance astral mythology of Hellenistic times is found to have furnished the author the chief materials for his composition. He was no mere copyist, or mechanical borrower, but a real author who had absorbed the popular notions of the